

BV
2520
B9

2

9084

BOOK VI

THE STORY OF OUR BAPTIST MISSIONARY WORK

LORILLA E. BUSHNELL



FORWARD MOVEMENT
MISSION STUDIES

Gen. 8124

The University of Chicago
Libraries



GIFT OF

Mrs. H. E. Goodman

Forward Movement Mission Studies
(GRADED SERIES)

BOOK VI

(For the Intermediate Department)

The Story of Our Baptist
Missionary Work

By

Lorilla E. Bushnell

"

Given by
Mrs. H. E. Goodman

Published for

The Baptist Forward Movement for Missionary Education

by the

American Baptist Publication Society

BV 2520

B9

Copyright 1909 by
A. J. ROWLAND, Secretary

Published September, 1909

Editorial Foreword

THE Christian world is laying increasing emphasis upon the paramount value of religious education with the passing of every year. This is due largely to the modern revival of interest in Bible study and the new appreciation of the place of religion in life. It is becoming more and more apparent that missionary education is one of the most important aspects of all religious training. To enable our Baptist churches to meet the demand for this missionary education a Baptist Forward Movement for Missionary Education was organized. All our Northern Baptist missionary organizations are united in this Movement.

It seemed essential to the success of the Movement that there should be issued a series of graded mission studies for the Sunday-schools. To the Editorial Committee of the Movement was assigned the task of preparing these lessons. At the first meeting of the committee, it found that the Publication Society was already contemplating the issuing of a series of graded missionary studies. The Society, however, gladly accepted the scheme of studies as outlined by the Editorial Committee of the Forward Movement, and the committee therefore concluded an arrangement with the Publication Society for the publication of the same, under the joint imprint of the Society and the Baptist Forward Movement for Missionary Edu-

cation, the Publication Society to assume all expense of publication. The selection of writers and the working out of the scheme has been under the direction of the Editorial Committee, and we now offer these graded missionary studies to our Baptist Sunday-schools, and sincerely hope that our Sunday-schools and churches will find them of increasing interest and value in training a generation of Sunday-school pupils committed by intelligence and spirit to the missionary enterprises of the kingdom. (For list of studies, see third page of cover.)

These studies may be used in several ways: First, as supplemental lessons to the regular Bible study; secondly, as regular studies for various classes during a different period—say two months in schools where graded lessons are in use this plan may be happily adopted; thirdly, they may be used in special meetings of the class at some hour other than the regular Sunday-school session; fourthly, they will furnish splendid missionary training for our Sunday-school teachers as well as the pupils.

F. P. HAGGARD, *Chairman.*
H. T. MUSSELMAN, *Secretary.*
H. L. MOREHOUSE,
MARY C. REYNOLDS,
Editorial Committee.

Contents

LESSON	PAGE
I. A STORY OF BEGINNINGS.....	7
II. OUR FOREIGN MISSIONARY SOCIETIES.....	12
III. JUDSON AND THE WORK IN BURMA AND INDIA	19
IV. THE WORK IN CHINA AND JAPAN.....	30
V. OUR WORK IN AFRICA, THE PHILIPPINES, AND EUROPE	38
VI. THE AMERICAN BAPTIST HOME MISSION SOCIETIES	49
VII. OUR HOME MISSION WORK FOR AMERICANS AND COMING AMERICANS.....	55
VIII. OUR HOME MISSION WORK FOR THE INDIANS AND OUR NEIGHBORS.....	65
IX. THE AMERICAN BAPTIST PUBLICATION SO- CIETY AND ITS WORK.....	74

LESSON I

A STORY OF BEGINNINGS

The story of our Baptist missionary work extends away back to England in the days before there were any white settlers in America. In those days it was expected that everybody living in England would belong to the Church of England, or the "Established Church," as it was called. All who did not attend that Church were liable to be fined or imprisoned or put to death.

The Puritans

In spite of all this there were those who insisted that they should have the privilege of worshipping God in whatever way they thought right. They did not leave the Established Church, but they wanted a simpler form of worship than the ceremonious ritual of that Church. These were called "Puritans." In order to secure such liberty they left England and founded a settlement at Salem, Mass. This was nine years after the "Pilgrims" had landed at Plymouth.

Although they made themselves this home in the wilderness and amid the discomforts of the new country because they wanted the right to worship God as they pleased, they now insisted that every one who came to live with them should believe just as they did. Their rules were very strict. Every one must attend church, and no

one was allowed to vote or hold office who was not a member of the church. They persecuted and punished all who did not agree with them, just as they had been treated in England.

Roger Williams

Among the men living in this colony was Roger Williams, a man who believed in religious liberty, not only for himself but for others. He said that people should not be made to go to church or pay for its support if they did not wish to; and that the men who lived in the colony and worked for its good should be permitted to have a voice in its government, even if they were not church-members. But the Puritans were unwilling thus to have the government separated from the church; and as Roger Williams persisted in holding these beliefs and talking of them and winning others to them, they decided to send him back to England.

Some one warned him of his danger, and he fled from his home in midwinter, and sought refuge in the forest among the Indians. They were kind to him because he had been their friend, visiting them and trying to learn their language and tell them of Jesus. They gave him shelter during the winter. In the spring he went south to the shore of Narragansett Bay and started a settlement, which he named Providence, in gratitude for "God's merciful providence to him in distress." His family and a few friends joined him, and he established a colony in which every one was free to worship God as he pleased, and where the government was in no way connected with the church. The religious views which Mr. Williams held were very much like those of the Baptists, and after a time he and others of the same belief organized the first Baptist

church in America. This church, the First Baptist Church of Providence, R. I., is still in existence, having had a continuous history to this day.

William Carey

When God laid upon the heart of William Carey the desire to carry the story of Jesus to the people of India, there were but few in England who cared at all that the millions of people in that land and in all Asia knew nothing of the great Jehovah God, and still fewer who felt any responsibility in the matter. When, in a meeting of ministers, Carey urged that this matter be considered, the good old man who presided called out to him: "Young man, sit down! When God pleases to convert the heathen he will do it without your aid or mine."

But Carey talked, and preached, and wrote upon the subject, until at last, in 1792, a society was organized "for the propagation of the gospel among the heathen," and Carey offered himself as its first missionary. Still it was against the opposition of his family, and only after the most discouraging efforts that he finally sailed for India.

And when he reached there his troubles were not ended. The East India Company did not want the heathen converted lest it interfere with their business, and they were greatly opposed to his preaching or in any way seeking to help them. He had no money, and was obliged to work in an indigo factory to support his family; and even then they suffered from poverty and sickness. But his persevering, plodding disposition carried him through. He studied Sanscrit and the Bengali languages and other dialects, translated the Scriptures and tracts, compiled a dictionary, and preached

and taught the story of Jesus, all amidst the most discouraging surroundings.

Reenforcements

For six years he labored, with only a little help from one other English Christian, Dr. John Thomas. But the Holy Spirit was working among the people of England, and another company of missionaries came. Among them were Rev. Joshua Marshman and a printer, William Ward, who with Carey settled at Serampore, a few miles from Calcutta, and there began a work whose influence will never cease.

Carey had been a poor boy and a poor man. His education was gained under the greatest difficulties. But before he died he was acknowledged to be one of the greatest scholars in India. He taught in colleges at Calcutta and Serampore at high salaries, and might have lived in comfort and even luxury, but he preferred to continue his simple, frugal manner of life and put the money into the mission work. He and his colleagues contributed about four hundred thousand dollars to the cause they loved so well.

Carey worked in India forty years. It is impossible to estimate the influence of his work. Thousands of volumes of the Scriptures, in many different languages, and large quantities of other publications were issued from the printing-press at Serampore. He wrote books on botany, and in other ways did much to spread a knowledge of plants in Europe and America as well as India. One of the sights in Calcutta to-day is the great public garden, with its rare plants, and much of the credit for this is due to Carey's early work. But though he became a learned and noted man, he was ever the same

humble-spirited Christian, and never lost his one great desire that men should learn to know his Saviour.

Questions

1. What have you learned about our Baptist missionary work?
2. Tell who the Puritans were.
3. How did they come to our country?
4. Who was Roger Williams.
5. Why did he become a Baptist?
6. Who was the first modern missionary?
7. Tell what you know about William Carey.
8. How did Carey's work in India stir up interest in missions?

LESSON II

OUR FOREIGN MISSIONARY SOCIETIES

Just about a hundred years ago four young men attending Williams College, Massachusetts, were stirred with a desire to go as missionaries to India. At that time there were no missionaries from America in foreign lands; but these young men used to meet for prayer near the college grounds, and one day, in a thunder-storm, they took refuge behind a haystack. Here, together, they consecrated themselves to foreign mission work. This spot beside the haystack has been called the birthplace of American foreign missions. The centennial of the consecration of these young men was celebrated here in 1906.

Later these four young men went to Andover Seminary, and there they met two or three others who also wanted to be foreign missionaries. In time five of these sailed for India—Adoniram Judson and Samuel Newell, with their wives, sailing from Boston in the ship *Caravan*; and Gordon Hall, Samuel Nott, and Luther Rice, with the wife of Mr. Nott, sailing from Philadelphia, in the *Harmony*. They were all Congregationalists, and the money for their support was to be raised by the American Board of Commissioners for Foreign Missions, the Congregationalist foreign missionary society, which had been organized a short time before.

On the Voyage

It was a long voyage to India in those days. Four months were required for the passage. Much of this time was spent by Mr. and Mrs. Judson in studying the Bible, and the subject of baptism and the formation of Christian churches was given spécial study. Mr. Judson knew that when he reached Calcutta he should meet William Carey and other Baptists, and he wanted to be able to prove his own beliefs if he should be called to defend them. But the result of his study was the conclusion that the Baptists were right and he was wrong. It was very hard for him to accept this conviction, for it meant that he must change all his plans.

Meantime another of the party, Rev. Luther Rice, on the Harmony, had been studying these questions and he too became convinced that the Baptist principles were the right ones. We can imagine the surprise of Mr. Judson and Mr. Rice when they met in Calcutta and found out what had taken place. How glad each must have felt that he was not alone. They were baptized by Mr. Ward, one of William Carey's colleagues, and joined the Baptist workers in Calcutta. The church in which they were baptized is still standing.

Baptists in America

In the meantime the Holy Spirit had been working in the hearts of Christians in America, and they were awaking to the thought of sending missionaries to heathen lands. Stories of the work of Carey and his coworkers, and the need of such work had stirred their hearts. Men and women who went from England were compelled to come to America and sail from here to India. While they were in this country they aroused

much interest in the work to which they were going, and the people grew enthusiastic and set about raising money to aid this work. Several thousand dollars was sent from the United States to help Carey and his fellow-laborers in their work of translating and printing the Scriptures.

When Mr. and Mrs. Judson and Mr. Rice wrote to some of the leading Baptists here, telling of their baptism and their willingness to serve as their representatives in that country, the Baptists of America saw that God had put a great opportunity before them, and they nobly decided to meet it. Small societies which were already organized in the North, began to be interested, and a new society was at once formed in Boston, called "The Baptist Society for Propagating the Gospel in India and other Foreign Parts," which assumed the support of Mr. and Mrs. Judson. A little later, in 1814, twenty-six clergymen and seven laymen from eleven different States and from the District of Columbia, met at Philadelphia and organized a society called "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." This name was so very long that it soon came to be called "the Triennial Convention," as the meetings were held once in three years.

After some years the Baptists of the North and the South differed on the question of slavery. It was finally thought best that each section should have its own society, and they separated in 1845. The society in the North was called "The American Baptist Missionary Union," and the headquarters were continued in Boston. The society in the South was named "The Southern Baptist Convention." This convention did both foreign and home mission work, each branch being cared for by a

separate board. The foreign board located its headquarters at Richmond, Va.

The American Baptist Missionary Union

The American Baptist Missionary Union is now working in six different countries of Asia and Africa (ten centers), and in thirteen centers in Europe, employing more than six hundred missionaries and nearly seven thousand five hundred native workers, preaching in more than forty languages. Such an extended work must have men to look after its varied interests. These men are called secretaries. The foreign secretary is Rev. Dr. Thomas S. Barbour, whose special duty is to look after the work in the foreign fields. Rev. Dr. Fred P. Haggard is the home secretary, looking after the work in this country, visiting the churches and conventions, interesting the people, raising the money, getting the missionaries ready, etc. But he cannot reach all the churches in our great country, so men are appointed to assist him. These are called "district secretaries." There are thirteen of these, located at Chicago, New York, Philadelphia, Boston, and other important centers throughout the North. Four represent also the American Baptist Home Mission Society. The treasurer, Mr. Chas. W. Perkins, receives and disburses the funds. Leaflets and other missionary literature, including the "Baptist Missionary Magazine," is prepared and sent out from the Boston headquarters.

Christian Stewards

Of course, a large amount of money is needed to carry on the work in so many different languages, and among such a vast number of people. This money the Baptist churches of the North are asked to contribute. Large

amounts are given every year, but it is never enough for the work that might be done if only there were more money to send the missionaries, build the churches, and support the helpers that every field needs. This is because only a few of the members of our churches give. When every one who loves Jesus Christ shall realize that he is only a steward entrusted with the money belonging to his Lord, and shall use at least a certain portion of it for Christian work, we shall be able more quickly to obey the command of our Master to "Go, disciple all nations." Are you a Christian steward, and are you giving part of all the money you have to the work of the kingdom?

Women's Work

It is hard for us who live in homes where the mothers and sisters are so tenderly cared for and so dearly loved to realize the conditions in many of the foreign countries where women and girls are given less consideration than the cattle, where they are taught that they have no souls and no intelligence, and are in every way inferior to the men and boys. The suffering of women and girls in India and China, where these conditions were the most serious, awoke the keenest sympathies of the early missionaries. Owing to the customs in these countries it was impossible for the men to do much for them, but the wives gave of their time and strength as far as possible, to tell the story of a God who loved both women and men, of a Saviour who died for women as well as men, and a religion which brought joy to all alike.

The letters which were written to friends at home, telling of the great needs of the women living such hopeless and loveless lives, aroused the sympathy of women in

America, and they began to think what they might do more than they had been doing. The missionaries asked that unmarried women who could give all their time to the work should be sent to help them. Some young women offered to go, and in 1871 societies were organized by the Baptist women in the North to assist in this work. The Woman's Baptist Foreign Missionary Society has its headquarters in Boston, and seeks to arouse interest among the women of the churches in the Eastern States. The Woman's Baptist Foreign Missionary Society of the West has headquarters in Chicago. Through these societies money is raised to support about one hundred and forty women who are working in our foreign fields. Many of these women teach in the schools; a few are physicians or nurses; others work with the Bible women; and all are seeking in every way to carry into the homes and lives of the women and children the uplifting gospel of Jesus Christ. In the boarding-schools the girls remain throughout the school year, and are thus brought under the constant influence of Christian surroundings. Few of these girls finish the school course without becoming Christians. When they return home they carry the good news of salvation to the people of their villages, and in this way the work of the kingdom has spread.

There is so much to be learned about the best way to do missionary work that the Woman's societies felt the need of training homes, where all women who go out as missionaries could remain for a year of preparation. The Eastern society has a home at Newton Center, Mass., known as the Hasseltine House, in memory of Ann Hasseltine, the wife of our first foreign missionary, Doctor Judson. The young women sent out by the Western society are trained in the Baptist Training School.

One of the greatest trials through which missionaries are called to pass is that of separation from their children. It is not advisable for children to remain in the tropics beyond eight or ten years of age. In order that they may be cared for and educated, four homes have been established in different parts of the country, in which in 1909 there were fifty children.

Questions

1. Tell what you know about the haystack missionary meeting.
2. Who was Adoniram Judson?
3. How did he become a Baptist?
4. What was the first Baptist missionary society in our country, and where was it located?
5. Tell what you know about the American Baptist Missionary Union.
6. How does it carry on its work?
7. What do you know about women's missionary work?
8. Name the great sacrifice our missionaries have to make.

LESSON III

JUDSON AND THE WORK IN BURMA AND INDIA

Adoniram Judson

Adoniram Judson was twenty-one years old when he decided to be a missionary; two years later he was married and ordained, and started for his field of labor. But there were seventeen long months of weary waiting and wandering and trial before the brave missionary and his young wife reached Rangoon, Burma, where they finally began their work. We have seen that during the voyage to India both Mr. and Mrs. Judson, through their study of the Bible, were led to accept Baptist beliefs, and when they reached Calcutta they were baptized and joined the English Baptists there. But owing to the opposition of the East India Company they could not stay there. They crossed the Bay of Bengal to Burma, which, though now a province of India, was at that time a separate kingdom with a most despotic king. What brave hearts those early missionaries had; though perhaps no more so than those who go out to-day, leaving home and friends and all behind. But it almost seems so, for they were so much alone, and it took so long for letters to go back and forth in those days. Still they were doing this work in answer to the command of Christ their Saviour, and the Lord was with them.

Years of Waiting

Seven long years they labored before the first convert was baptized. In the meantime the language had been learned, a language that had no grammar or dictionary, no books or printing. The translation of the Bible and of tracts was begun. Teaching and preaching were carried on whenever opportunity could be had to reach the people. Amid difficulties and discouragements which might have daunted the bravest hearts, they labored on, with no thought of failure or giving up. After ten years spent in Rangoon, they moved to Ava, the capital. The prospects seemed very bright there, but war between England and Burma caused the people to regard all foreigners with suspicion. Soon Mr. Judson was arrested and put in prison. It would be impossible to tell what he suffered during the twenty-one months that he was kept in the terrible prison pens of Ava and Aungbinle. Nearly two years in the company of the vilest criminals, part of the time all chained together, in rooms so filthy that they cannot be described; so small were they that the air was indescribably vile, and they were only saved from suffocation by the openness of the bamboo walls.

How the Manuscript was Saved

When he was imprisoned a part of the New Testament translation had not yet been printed. This precious manuscript Mrs. Judson tried to hide, and finally sewed it into a roll of cotton and covered it with a mat. This Mr. Judson used for a pillow. When he was moved to Aungbinle, one of the keepers, finding the pillow left behind, took off the mat for his own use, and threw away the hard roll inside. This was found by a devoted servant of Mr. Judson and, though not knowing its value, he carried

it to Mrs. Judson, who was able to keep it in safety until the return of her husband.

After his release from prison, Mr. Judson returned to Rangoon, and later moved to Amherst. Here Mrs. Judson and the baby girl both died. With a sorrowing heart he went to Moulmein and again took up the work of translation. It was a day of joy when, eight years later, the Burman Bible was complete, and Mr. Judson fell on his knees to thank God and dedicate the book to his glory.

Later Years

About this time Mr. Judson married Mrs. Sarah Boardman. Together they worked at Moulmein, Mr. Judson working on a revision of the Bible and a Burman dictionary in addition to the care of the church. Mrs. Judson was very active in the work of the church and school. It was only when the health of both failed that they decided to visit America, hoping that the sea voyage might benefit them. It was too late. Mrs. Judson died just as the ship was entering the harbor of St. Helena, and her body was laid to rest in the cemetery there. Mr. Judson and the children came on to this country, where the people were delighted to welcome him. He was received with enthusiasm wherever he went. But his heart was in his work in Burma, and he was anxious to return to it. Before his return he was married to Miss Emily Chubbuck. He was permitted to labor about four years longer, spending much of the time on the Burman dictionary. Then the overwearyed body gave way to the great strain. An ocean voyage was undertaken in the hope of finding renewed strength. But when only two days at sea the spirit went home, and the body was buried beneath the waters of the bay of Bengal.

Burma

The Rangoon of to-day is very different from the city to which the Judsons came in 1813. Mr. Judson describes it as "a miserable, dirty town containing eight or ten thousand inhabitants, the houses built of bamboo and teak planks, with thatched roofs." Now it is an up-to-date city, with streetcars, electric lights, bicycles and automobiles, telephones and typewriters; with bazaars and shops where you may buy English and American goods; and with handsome government buildings and substantial mission quarters. There are several hundred English residents, about thirty-five Baptist missionaries, and a number of missionaries of other denominations. Similar advancement will be found in other parts of the country.

The Karens

Like the United States, Burma contains people of many different nationalities. Nearly four-fifths of the population are Burmans; the remaining fifth belong to more than forty different tribes. The Karens are a simple, ignorant people, living mostly in the hills. Though they were spirit-worshippers they had traditions of the Creation, the garden of Eden, the Deluge, and other events very similar to the story in Genesis. They also had a tradition that one day white men from the West would bring to them the true religion which their fathers had, but which had been lost to them. Therefore, when Rev. George Dana Boardman went to them, in 1828, they welcomed him as the one for whom they had been waiting many years. They were glad to hear of the true God, and the progress among them has been wonderful.

There are now (1909) among the Karens seven hundred and seventy-four churches, with nearly fifty thousand

members. Most of these churches are self-supporting. There are five hundred and seventy-three schools, in which seventeen thousand boys and girls, young men and women are studying. Many of these will be preachers, teachers, and leaders among their people, for the Karens, like all who come from the depths of heathenism, are great missionaries. From being the despised servants of the proud Burmans, the Karens have won for themselves a most honorable place in the country, commanding the respect of the government officials and occupying positions of trust and honor.

Other Hill Tribes

Then there are the Shans, the Chins, Kachins, Talains, and other tribes, most of them living in the hill districts. The Shans are an intelligent people, but they are Buddhists and, like all believers in Buddhism, they find it very hard to turn from its bondage to the liberty of the gospel. A very wonderful work has been done in and around Kengtung, in the eastern part near the border of China, where during the past three years more than nine thousand from the Lahu and other tribes have been baptized.

The Burmese

The Burmans are strict Buddhists, and for this reason work among them has been very difficult. After all these years there are only about three thousand members in their forty churches. But the faithful work of these many years will sometime bear its fruit. Even now the missionaries report that there is a rapidly growing dissatisfaction with the Buddhist teachings and practices, and a greater willingness to hear and read and consider the teachings of Christianity.

Opportunity

Work among the Chins, Kachins, and other tribes is progressing. Everywhere there is opportunity to reach more people if only there were the men and women to do it. The missionaries on the field are all as busy as can be, and each wishes he were able to do the work of two or three. The printing-press is sending out thousands of pages of the Bible and other literature; the schools are reaching the boys and girls and preparing native men and women to work among their own people, and thus increasing the working force; and God is richly blessing all the work and bringing lives from the darkness of heathenism and superstition into the glorious light of Christianity.

Assam

Far up in the northeastern corner of the empire of India, lying along the Brahmaputra River and at the foot of the great Himalaya Mountains, is the province of Assam. In the valley of the Brahmaputra the country is level, and is called "the plains." A range of high hills occupies the southern half of the province. The people are of many different tribes, and differ from one another as much as the people of New York City differ from the Indians on our Western prairies. The Assamese, or descendants of the original inhabitants, live in the plains. They are the best class of people, but they are believers in Brahminism and Mohammedanism, and are hard to reach with the gospel.

There are many tea-gardens in the upper valleys and along the hills at the base of the mountains. These are worked by coolies, "immigrants," who have come from other provinces of India. These people are not

bound by such strict religious customs as the Assamese, yet they seem to be naturally religious, and they listen readily to the gospel story. Missionary work among them has been very fruitful and brought splendid results. A number of Hindu caste people from India have been converted, and some of them have returned to their own people and are reaching them as no one else can.

The Hill Tribes

The natives of the hills are wild, naked savages, barbarous, and warlike. They are fierce fighters, and in the hills on the borders of the country it is dangerous to travel. But it is wonderful how Christianity changes them. These hill tribes do not worship idols. They believe that there are multitudes of evil spirits all about them trying to harm them in every way. In order to keep these spirits good-natured they make offerings of fowls, goats, and other animals. This is their worship.

The story of a God who loves them and wishes to do them good is a wonderful and beautiful story to them, and the work has progressed among them in a remarkable way. The effect of Christianity is seen in all their life. The old customs are laid aside, civilized clothing is worn, war has ceased, and "all things are become new." Conditions in the hill country of Assam are indeed quite different now from what they were a few years ago when our missionaries first went there. The tribes among whom most of the mission work has been done are the Garos, living in the western and central parts; the Nagas, in the east and south (in these names the "a" is sounded as in father); the Mikirs (Meekers) in the central part; and a new work begun for the Abors and Miris (Meerees) in the northeast.

Assam, bordering upon Tibet and Burma, and not far from the western boundary of China, occupies a most important position as a center for extended work in all directions. There is great need of more missionaries to carry on the work already begun, and to advance as the opportunities open for reaching out to other tribes. Who will hear the cry of Assam?

South India

The Hindus have a queer belief that when the god Brahma created man, he made four classes. One class sprang from his head; these are considered the highest and holiest class, or caste. The next class came from the shoulders of Brahma; these are the soldiers and rulers. The next class came from his thigh, and these are the land-owners, merchants, and traders. The fourth class sprang from the feet of the god, and they are the servants and workers in metals. The people of one caste will not associate in any way with those of any other caste; indeed, if a person of one caste is touched by one of another caste, he is defiled, and in many cases he thus loses caste. When caste is once lost it cannot be regained; the person is then an outcaste. Besides these there are the non-castes, or people who never had any caste. They are hated and despised, and treated as if they were animals instead of human beings. This system of caste has been one of the greatest hindrances to missionary work in India.

Baptist Beginnings

In the year 1835 the Baptists of America sent Rev. Samuel Day and his wife to open a mission among the Telugus (Tel'oo-gooos), a people living in the south-

eastern part of India, along the west shore of the bay of Bengal. Mr. Day preached on the streets, at the public festivals, and wherever he could find people to listen to him, and schools were opened for the children; but it was four years before the first convert was baptized, and three years more before another was ready to confess Christ. After ten years Mr. Day was obliged to return to America on account of his health. The friends here felt that it was scarcely worth while to keep up a mission that showed such small results. But Mr. Day believed that some day the work he had done would bring its reward, and he begged that the mission might be continued. His faith prevailed, and in 1848 he went back to his station at Nellore, accompanied by two new missionaries, Doctor and Mrs. Lyman Jewett.

Growing

The work went on for five years more, with but very few converts, and again the Baptists in America became discouraged and wanted to abandon the mission. At the annual meeting of the Missionary Union, in 1853, the question was thoroughly discussed, but again the pleadings of the missionaries carried the day, and the work was continued. The faith of the workers was sorely tried for several years more, but they still believed that one day the good seed which they were constantly sowing would bring forth an abundant harvest, and they refused to give up the work. And in time their faith was rewarded.

In 1865, Doctor Jewett, who had been in this country for three years, returned to India, taking with him Rev. John E. Clough. The next year Mr. Clough opened a new station at Ongole. For many years the missionaries

had been praying that the work might be established at that place. Two years later a church of eight members was organized there. This little beginning grew until the church at Ongole became the largest Baptist church in the world, having a membership of over twelve thousand. Other churches have since been formed from it, but it still numbers over eleven thousand. A hundred regular preaching-places are maintained in connection with it.

Harvesting

A famine in 1877 and 1878 gave the missionaries opportunity to show what the Christian spirit will do for those who are in need. It also gave them opportunity to tell the gospel story to many people. After the famine, thousands confessed their faith in Christianity, and in one day two thousand two hundred and twenty-two were baptized. Within three months over nine thousand were baptized. This was the most remarkable ingathering ever known in any mission. But the wonderful work continued, and the South India mission, which was once known as the "Lone Star Mission," because of its one station, is now the second largest field of the Missionary Union.

Present Conditions

Great progress has been made, though it has been mostly among the non-caste people—the lowest and poorest of all India. Schools for boys and girls, schools for the training of preachers and teachers and Bible women in connection with the evangelistic work, are steadily raising the standard of Christian living and changing conditions even among those who are not Chris-

tians. The introduction of railroads and other commercial interests is doing much to break down caste. The Brahmin, or high-caste man, must come in contact with the poor outcaste if he travels or mingles in the business world, and caste distinctions are slowly growing less exacting. This means much for the growth of Christian work. The outlook in India is hopeful; the opportunities are many; the call for advance is urgent.

Questions

1. Where did Judson go as a missionary?
2. How did he get there?
3. How long did he wait for his first convert?
4. What other work was he specially engaged in?
5. How was his manuscript translation of the Bible saved?
6. Tell of the later years of Mr. Judson.
7. Describe the Karens.
8. Name some of the hill tribes of Burma.
9. Where is the province of Assam in India?
10. What is the religion of the Assamese?
11. Tell what you know about the hill tribes in Assam.
12. What is the religion of South India?
13. When did the Baptists begin work among the Telugus?
14. Tell how the work grew.
15. How many did they baptize in three months?
16. What about the present conditions?

LESSON IV

THE WORK IN CHINA AND JAPAN

It is hard to realize that China is the oldest of the countries among the world powers to-day. Think of it! When Moses led the Israelites out of Egypt China was seven hundred years old, and she has had a continuous history through all the years since. When the prophet uttered his message found in Isa. 49 : 12, the "land of Sinim," or China, was fifteen hundred years old. Doctor Gracey says: "While Homer was composing and singing the 'Iliad' China's blind minstrels were celebrating her ancient heroes, whose tombs had already been with them through nearly thirteen centuries. The Chinese invented firearms as early as the reign of England's first Edward, and the art of printing five hundred years before Caxton was born."

Earliest Work

The Nestorian Christians sent missionaries to China about one thousand five hundred years ago; missionaries of the Roman Catholic Church went there in 1291; but the work of both these was discontinued, and virtually died out. The first Protestant missionary of modern times was Robert Morrison, who went from London in 1807, only one hundred and two years ago. He found the Chinese so opposed to foreigners that he could do no

public religious work, but he studied the language and began the translation of the Scriptures while he worked as translator for the East India Company. Though he remained twenty-seven years, the opposition was so great that most of his teaching had to be done in private. But his work in translating the Bible and his Chinese grammar and dictionary were of great value to the workers who followed him.

Baptist Work

Because of the hostility to foreigners in China, the Baptist missionaries who went out from America commenced work in Bangkok, Siam, among the large number of Chinese living there. Rev. William Dean, Rev. Josiah Goddard, and Rev. William Ashmore were some of our missionaries there, who were afterward transferred to China. In 1835 the "Triennial Convention" sent Rev. John Lewis Shuck to Macao, an island on the coast of China belonging to the Portuguese; but it was not until seven years later that it was possible for him to live in Hong Kong. Here Doctor Dean joined him from Bangkok. The mission was soon moved to Swatow, and Doctor Ashmore was transferred to that city.

Present Work

The American Baptist Missionary Union has about one hundred and thirty-five missionaries in China. From all parts of the world there are about three thousand five hundred missionaries working in China, but our study is only of the Baptist work. Of course, one hundred and thirty-five missionaries can reach only a very small part of a country containing four million square miles. Our missions are located in certain districts, each of which centers

around one of the larger cities. These centers are Swatow in the south, Ningpo in the east, Suifu (Swafu) in the west, and Hanyang in the center. It is as if there were a few Baptist churches in and around Boston, New York, and Philadelphia; three or four small churches about Denver; seven churches in and around Chicago; and not another Baptist church in all our great land. Try to imagine such a condition. From these centers and the adjacent stations the work is carried on in the surrounding districts. There are churches, schools, and hospitals. A great many of them? Oh, no. Only one hundred and fifty-six churches, one hundred schools, and nine hospitals in all China, with its four hundred million people. These are Baptist; altogether there are ten or twelve times as many, but "what are these among so many?"

Opportunities

There are opportunities for much more to be done. Boys and girls are asking that they may enter the schools, but have to be told that there is no more room, and they must wait. Increased equipment is needed everywhere. The number of missionaries is insufficient. There have been several deaths among the workers; others have had to return home on furlough. More help is needed at the stations already opened, and there is opportunity to enter other cities if only there were the men and women ready to go and the money to send them. The outlook is promising. God is richly blessing the work being done. The churches are growing, the schools are reaching farther in their influence.

China is waking up. And when she stretches herself and turns over in bed it is liable to shake the world. The

progress in national affairs in the past few years is most remarkable. The people have begun to realize that if they would keep a place among the nations, they must break away from the old ruts in which they have been so contentedly plodding for generations past, and adopt the customs of modern times. Their whole system of education has been revised. Public schools are being multiplied throughout the vast empire. Christian teachers are in demand, not only for the mission schools, but for the public schools. The changed conditions open before the Christians of the world wonderful opportunities.

Doctor William Ashmore spent more than fifty years in the work at Swatow, and his son, Dr. William Ashmore, Jr., is still in that field. Both Doctor Ashmore and his son contributed largely to the new theological seminary which bears the name of "The Ashmore Theological Seminary." Another pioneer worker was Dr. Josiah Goddard. His work of many years has been continued by his son, Dr. Josiah Goddard, and four grandsons and granddaughters are, or have been, in the work there. Rev. J. S. Adams, stationed at Hanyang, has two sons and two daughters who have given themselves to work in the land to which their parents have been so devoted. Dr. Anna K. Scott, who is at the head of the woman's work in the hospital at Swatow, has a daughter engaged in work in the same city.

Japan

The Japanese have a tradition that thousands of years ago a god came from the sky riding upon a beautiful rainbow. He dipped his spear into the ocean and shook from its point a shower of drops which hardened and became the islands of Japan. There are about four hundred of

these islands; but only the largest four, Hokkaido, Hondo, Shikoku, and Kyushu, are usually considered in speaking of the empire.

Earliest Missions

More than three hundred and fifty years ago Francis Xavier, the great Roman Catholic missionary, went to Japan with the story of the cross. Other priests followed, and many converts were made. But after a time the priests began to interfere with the government, trouble arose, the priests were all driven out of the country, and the Christians were so persecuted that Christianity nearly died out. The Japanese said that no Christian should ever again come into their country, and if any one attempted to do so he should be put to death. In order to carry out this command, no foreign ships were allowed to enter any port of Japan, and the country was completely cut off from the rest of the world for two hundred years and more. In 1854, Commodore Perry, sent out by the United States government, sailed into Yeddo Bay, obtained a hearing by the emperor, and secured a treaty by which the ports of Japan were opened to commerce with other nations. Thus began Japan's advancement and prosperity.

First Baptist Work

Jonathan Goble was a sailor on Perry's ship which visited Japan. He became so interested in the Japanese that in 1860 he returned to the country as a missionary, sent by the Baptist Free Mission Society. In 1872 Rev. Dr. Nathan Brown was sent out by the Missionary Union to work with Mr. Goble, and others followed the next year. Doctor Brown had been

one of the first missionaries to Assam, where he had translated a part of the Scriptures into the Assamese language. Now, at the age of sixty-six, he consented to undertake a new work in Japan. He lived and labored there fourteen years, and was permitted to see realized more than his expressed desire that he might translate the New Testament into Japanese and see a church of at least fifty members gathered from the people. Other workers were sent out. At first the work was slow, for it was not until 1872 that the edict against Christianity was withdrawn. But for the past few years the advance has been rapid.

“Growing While You Wait”

We all know how as a nation Japan has been developing and seeking in every way to place herself among the foremost powers of the world. At the present time there is a larger proportion of Christian men in prominent positions in Japan than in any other Asiatic country. Most remarkable advance has been made in the schools, and these now rank high. China has sent thousands of her young men to the colleges of Japan, and both these nations are seeking if possible to reach the standards of Europe and America in scholarship. While of course the public schools do not teach Christianity, there are many Christian teachers employed, and the Student Young Men's Christian Association has had remarkable success among them. The Conference of the World's Student Christian Federation, held in Tokyo in 1907, was a strong evangelistic force, and its influence was most helpful. Think of such a gathering among people “whose grandfathers never uttered the name of Jesus except in contempt.”

Methods of Work

There is, however, great need for Christian schools, and these form no small part of our Baptist missionary work there. The Baptist Theological Seminary at Yokohama is preparing trained native workers. Duncan Academy at Tokyo, and the boarding-schools for girls at Sendai, Yokohama, Tokyo, and Himeji, are reaching more than a thousand boys and girls, and molding their lives in accordance with Christian principles. Kindergartens are especially welcomed by the Japanese, thus giving opportunity to touch the lives of even the very little ones with the story of Jesus.

Native Workers

The fact that there are nearly two hundred native workers connected with Baptist missions shows how ready the Japanese Christians are to dedicate their lives to work for the Master. One of the evangelists at Sendai gave up a position in which he received seventy-five yen (thirty-seven and a half dollars) a month to do this work at twenty yen a month. This young man was recently elected president of the Japan National Christian Endeavor Society.

Evangelistic Work

But the school work is only secondary; the evangelistic work—preaching and Bible teaching—is first. Connected with the twelve Baptist mission stations are one hundred and twenty-eight Sunday-schools, with over eight thousand scholars. In the seven Bible-schools of the East Osaka field there are four hundred scholars, of whom only seven come from Christian homes, and the remaining three hundred and ninety-three from heathen homes. This

indicates the opportunities for reaching the people which these schools provide.

A feature of the work in Japan is the little ship, the "Fukuin Maru," which sails about in the Inland Sea (which separates the islands of Kyushu and Shikoku from Hondo), visiting the many small islands in this sea. Services are held at twenty regular meeting places by Capt. Luke W. Bickel and his wife, who give many interesting incidents of the work.

Rev. H. B. Benninghoff, one of our Baptist missionaries, has been elected as one of the special teachers in Waseda University, at Tokyo, a school of the highest standing, with ten thousand students. He is to lecture on the psychology of religion, with perfect freedom to teach Christianity privately.

Japan surely spells opportunity at this time. Secretary Barbour, on a recent visit to the different foreign fields, wrote from Japan: "Opportunities seem to me literally without limit." Shall we enter the open door and help to make this a Christian nation?

Questions

1. Tell something of the age of China.
2. Who were the earliest missionary workers there?
3. Tell of the beginnings of Baptist work there.
4. Name the centers of work of the Northern society.
5. Speak of present conditions in China.
6. Name some of the workers.
7. Give the Japanese tradition as to the origin of their country.
8. Tell of the beginnings of Baptist work.
9. Speak of the development of Japan.
10. Tell of the school work.
11. Tell something of the native workers.
12. Speak of the Sunday-schools.

LESSON V

OUR WORK IN AFRICA, THE PHILIPPINES AND EUROPE

The ten stations of the American Baptist Missionary Union in Africa are located on the south bank of the Congo River, extending from Mukinvika, at the mouth, to Ikoko, more than seven hundred miles inland.

Native Conditions

In the Africa mission we have another evidence of the wonderful power of the gospel of Christ to change the lives of people living in the grossest ignorance and superstition, and even cannibal heathenism. When the missionaries went there, they found the natives along the coast made even worse by their contact with the white traders, who not only gave them rum and firearms for their produce, but had set before them such an example of wicked living that the people felt fully justified in their own evil doings. In the interior the natives were without religion, education, or morals. Slavery was common, witchcraft was believed in, men had many wives, the sick and helpless were uncared for, and cannibalism was not unknown. They were dirty and degraded in every way. They lived in little huts with dirt floors, and without windows or chimneys. All this is being changed by the missionaries.

Baptist Beginnings

But the missionaries were not to be discouraged by any or all of these conditions. They learned the languages word by word by hearing the people talk and guessing at what they were saying, until a vocabulary was arranged and a written language created. They induced the men and boys to help them cut down the trees, saw them into lumber, and build and furnish houses; first for the missionaries, and then for themselves. They went from village to village, telling the story of Jesus. They opened schools. They taught the women to make clothing for themselves and their families; they taught the men farming, gardening, carpentering, and other mechanics. But all this was only that they might the better reach them with the gospel and win them to Christ. Evangelistic work is the main thing. The day is begun at six o'clock with prayer, hymns, and repetition of Scripture texts. The forenoons are given to school, gospel meetings, and medical work; the afternoons to industrial work and visiting in the villages; with preaching services and social gatherings in the evenings.

Reaching Out

Each of the ten stations has a number of outstations, so that there are nearly three hundred regular places of meeting. Around one station, Banza Manteke, there are reported ninety village schools, with nearly five thousand boys and girls enrolled. At Ikoko, where Rev. Joseph Clark is located, there are eleven schools; where, in addition to the regular studies, including the Bible, the boys are taught various trades and the girls are given lessons in housewifery. Everywhere the work has been done so faithfully and so well that, although it is only

twenty-five years since the Baptists began work on the Congo, there are nearly four hundred native evangelists besides those who have died or removed during this time. The unsatisfactory condition of the government, which permits terrible outrages upon the natives, interferes greatly with the missionary work. It is one of the crimes of the civilized world to permit these outrages upon the people.

Waking Up

Everywhere the natives are beginning to realize the value of education, and village chiefs and tribal kings are asking for teachers. With the Christian teacher always goes the preaching of the gospel, and thus the way opens for reaching many people. The difficulty is that there are not enough missionaries and native workers to supply the demand. The call is for added workers, both on the Congo and in the Yoruba country. Industrial work is especially suited to conditions in Africa, and brings a large number of people in contact with the mission and the Christian lives and teachings of the missionaries. Good results are sure to follow.

The Philippines

In 1889 the British and Foreign Bible Society sent two men to distribute Bibles in the Philippine Islands. Four days after their arrival they were poisoned at their hotel. One died; the other recovered after terrible suffering, but was afterward put in prison, and only released on his promise to leave the islands and never return. Such was the condition of religious affairs in these islands under the control of the friars who ruled there up to the time of their occupation by the United States, in 1898.

Missionary Occupation

Immediately following this occupation missionaries were sent out by the different denominational Boards. For our Baptist work God had been specially preparing workers. A few years before this, a young Visayan, who was preparing for the priesthood, became dissatisfied with his religion, drifted into infidelity, and went to Spain to study civil engineering. Here he was led to the meetings of our Baptist missionary, Rev. Eric Lund, and learned to know the love of Jesus. He remained with Mr. Lund for a year and a half, assisting him in the translation of the New Testament into the Panayan language.

Our Baptist Work

When the Missionary Union was ready to send missionaries to the Philippines, in 1900, Mr. Lund was asked to leave the work in Spain and go to Iloilo, on the island of Panay (Pani), and this young Visayan, Mr. Manikan, accompanied him as his assistant. From the first their work was greatly blessed. The people who had been so oppressed by the friars, both politically and religiously, were ready to listen to the religion brought to them by the friends who had helped them to become free from Spanish rule. Though there has been opposition and indifference to overcome, the progress of the work has been, in many respects, quite wonderful.

The center of Baptist work was located at Jaro (Ha-ro), a few miles from Iloilo. The next year another station was opened at Bacolod, on the neighboring island of Negros (Nagros), and in 1903 work was started at Capiz (Cap-iz), on the northeast coast of Panay. Connected with these three stations there were, in 1909, nineteen churches, with over twenty-five hundred members.

An interesting feature of the work on Panay Island is "a small native ship which is loaded with literature and Bibles, and sent out among the smaller islands under the management of three converted sailors, who asked for the privilege of thus spreading the gospel, and who helped to provide the vessel."

The School Influence

At Bacolod there is a public high school and industrial school, with students from all parts of the island. Our missionaries have opened two dormitories, at which about forty of these boys and girls live and receive the care of a Christian home. Most of these attend the Sunday-school and daily Bible classes, and other students attend the Sunday services. At Jaro an industrial school is conducted by the mission, in which there were three hundred boys in 1908. Thirty-seven boys from this school were baptized in 1907. Some of these showed their earnestness by conducting Sunday-schools and doing other evangelistic work in neighboring barrios. At Capiz there is a boarding-school for both boys and girls. A Bible-school for the training of Christian workers at Iloilo, and a training school for young women at Jaro, medical work, and a large and important work at the Mission Press are all helps in the great work of evangelization, and are forces which must in time transform the Visayan people.

On the Other Side of the Atlantic

Perhaps you may wonder why we need to send missionaries to Europe. Surely that is not a heathen country. No; but in the religions of the various countries there is much of form and but little of real spiritual Christianity.

The people are taught that if they are baptized when they are babies they are saved. When they are older they learn certain things from the catechism *about* God and Christ, but nothing of a new birth. Then they are confirmed and made members of the church. If they are careful to observe all the forms of church worship, they feel that they are doing all that is needed. Of the joy and blessing of the presence of the Holy Spirit in the heart to guide and keep them, they know little or nothing. It is needful, therefore, that they be told of the New Testament doctrines of a new birth and a life "hid with Christ in God" as we believe them.

Germany

The leader of Baptist work in Germany and central Europe was Johann Gerhard Oncken, who was born in the Grand Duchy of Oldenburg nearly a hundred years ago. He became a Christian when a young man, and soon began to preach. From his study of the Bible he learned to accept Baptist beliefs, but at that time there were no Baptists in Germany and no one to baptize him. The next year a professor in one of our Baptist schools went to Hamburg to study in the university. He met Mr. Oncken and a few others who had adopted the same views, and who wished to be baptized. The opposition of the leaders of the State Church was so great that it was not safe to be baptized in the daytime, so the little company crossed the river one evening and went a little way below the city, where they were baptized at midnight in the River Elbe, by Prof. Barnas Sears.

The next day, April 23, 1834, the first Baptist church in Germany was organized, and Mr. Oncken was chosen its pastor. The church was small and the opposition was

very great, but the members were faithful. "Every one was a missionary," their pastor said; "those who could not preach distributed tracts and invited others to the meetings." God blessed their work, and in spite of the opposition and persecution the number of believers increased. The work has grown from this little seed until, in 1909, there were more than forty thousand members in the two hundred and thirty-five Baptist churches of the German Baptist Union, which includes the churches of Austria-Hungary, Holland, and Bulgaria. Societies of young men and young women are promising features of the work. A society among the women is supporting thirteen Bible women in India. The theological seminary at Hamburg furnishes trained workers, not only for Germany, but for mission work in adjacent countries. There is a publishing house at Cassel, from which a large colportage work is done.

Sweden

A young Swedish sailor, who had been converted during a voyage to New York, was invited to attend a service at the Mariners' Baptist Temple in that city. Here he saw a baptism by immersion for the first time, and was so impressed by the ceremony that he was soon afterward baptized himself. This was Gustave Schroeder, whose name is closely connected with Baptist work in Sweden and among the Swedish people in the United States. A few years later a colporter working in Gothenburg, Mr. Frederick O. Nilsson, met Mr. Schroeder, and through conversation with him was led to study the New Testament in regard to baptism. He soon wished to be baptized according to the New Testament, but he could find no one of this faith in Sweden, so he went to Ham-

burg, and was baptized by Mr. Oncken. Thus we see how the work in Sweden and that in Germany was closely connected.

Conditions in Sweden are peculiarly favorable to Baptist work, and progress is steady and substantial. In 1909 five hundred and ninety-one churches were reported, and there were three thousand six hundred and forty-five baptisms during the preceding year. Sunday-schools and young people's societies are doing vigorous work. The members are liberal givers, their contributions averaging more than five dollars per member. Bethel Theological Seminary, in Stockholm, is training young men for the ministry. Many of the Swedes in this country are Baptists.

Denmark

Closely associated with Mr. Oncken in the work in Germany was a man named Julius Koebner. He was a native of Denmark, and after a time returned to his own country and began preaching in Copenhagen. A church was organized, and from this the work spread until, in 1909, there were thirty-one churches and more than four thousand members. These churches are making steady advances in numbers and activity, and are winning the esteem of the people. During the summer of 1907 tent meetings were inaugurated. Four large tents were used, and many villages were reached in this way. A new church is being built at Aarhus with money sent by the Danish Baptists of America, who, at their Jubilee in Minnesota, decided to raise this fund as a thank offering for the blessings of fifty years and as a return to the churches in Denmark for their losses through emigration to the United States. The pastor of this church at

Aarhus is a graduate of the seminary at Morgan Park, near Chicago, where our Norwegian ministers are trained.

Norway

The annual meeting of the Norway Baptists in 1906 was held in what is probably the most northern Baptist church in the world, at Tromso, north of the Arctic Circle. The reports showed very gratifying progress in this work, which was also begun by a colporter from Germany several years ago. The membership in 1909 was above three thousand. Four new churches were built in 1907. The Danish-Norwegian Jubilee in America also contributed a considerable amount to help the church in Christiania, and a theological school will be started soon.

Russia

Persecution, exile, and poverty have been the portion of Baptist workers in Russia, but the granting of religious liberty by the czar in 1905 opened golden opportunities in that country. New Testament truths may now be proclaimed among the Russians, as well as the Germans, Polish, and other foreign peoples living in the empire. Most of the churches bearing the name of Baptist are among the Germans, but there are thousands of evangelical Christians in the country who hold views that are practically the same. An encouraging condition of the work is shown by the more than one thousand one hundred and forty-two baptisms reported for 1908. A school for training preachers and leaders is greatly needed, and American Baptists who had the privilege of hearing Baron Uxkull tell of this need are glad to have a share

in securing such a school. As a first step toward this a school has been opened at Lodz, in Russian Poland.

France

Rev. H. P. McCormick, formerly the general missionary in France, writes that "the old prejudice against Baptists, born of ignorance and fear, has been overcome, and there seems to be greater reason for hopefulness and earnest effort than ever before." The separation between the government and the Roman Catholic Church has opened large opportunities, which the Protestant churches are seeking to improve. In this advance Baptists are holding large place. The work extends into Switzerland and Belgium, and a French missionary in Algiers is working in what is probably the first Baptist church on the north coast of Africa. The Swiss churches are contributing largely to the support of this missionary.

Spain

Baptist work in Spain has always been carried on amidst great difficulties. The ignorance of the people and the bigotry of the priests have been very hard to overcome. But the faithful workers at the two stations, Sabadell and Barcelona, continue their efforts with great vigor in spite of all discouragements. The American Baptist Missionary Union has no missionaries in Spain, but employs several workers there under supervision of local committees.

Questions

1. Why send missionaries to Europe?
2. Tell the story of Johann Gerhard Oncken and the beginnings of Baptist work in Germany.
3. What can you tell of the condition of the work in 1908?

4. How has the work in Sweden grown?
5. Tell the story of Julius Koebner.
6. Give the story of Baptist work in Norway.
7. Describe the work in Russia.
8. Tell of conditions in France.
9. How many stations have the American Baptist Missionary Union in Africa, and where are they located?
10. Describe conditions in Africa.
11. Tell of Baptist beginnings and of methods of work.
12. What are present conditions?
13. Tell of the religious conditions.

LESSON VI

THE AMERICAN BAPTIST HOME MISSION SOCIETIES

One summer day, about ninety years ago, three little children set out on a long journey with their father and mother. They had been to visit their grandparents in Connecticut, and now they were going to a new home in St. Louis, Mo. They did not go to a fine railroad station, enter a beautiful palace sleeping-car, and whizz across the country, reaching their destination in three days. Such a way of traveling was not even dreamed of in those days. They would as soon have thought of riding in Cinderella's pumpkin coach with fairies for driver and footmen. Nor did they travel by steamboat; nor on a slow-going canal boat towed by mules. They did not even have a "prairie schooner" or canvas-covered wagon. Father, mother, and three little ones rode in a small one-horse wagon. Let us hope that it had a cover, for it was nearly five months before they reached the end of their long and wearisome ride of one thousand two hundred miles. They went through New York, Pennsylvania, Ohio, Kentucky, Indiana; in storms, over rough, unbroken roads, through forests, and on the flood-swollen Ohio and Mississippi Rivers. It had been a hot July day when they started; it was the first of December when they reached their new home.

Rev. John M. Peck

Who were these travelers? What led them so far away from their old home and friends? They were Rev. John M. Peck, a Baptist minister, and his wife and children. His heart was full of love to God and pity for the Indians and the few white people living beyond the Mississippi River who were without the gospel. He had heard Luther Rice, after his return from India, and became filled with the missionary spirit and a desire to labor among "the heathen in the Louisiana Purchase." He had been appointed by the Triennial Convention, and had made this long journey overland to reach his field of work.

There was plenty to do. Let us read a little from one of his letters: "I have been absent from home fifty-three days; have traveled through eighteen counties in Illinois and nine in Indiana; rode nine hundred and twenty-six miles; preached regular sermons thirty-one times, besides delivering several lectures, speeches, and addresses. . . I have aided in forming three Sabbath-school societies and in opening schools where no societies exist, and improved many important opportunities to aid the great cause in various ways."

The work grew. Immigration was fast filling the country. Ministers came to join him, but still others were continually needed. The Triennial Convention decided to carry on the foreign work only, leaving no society to furnish support for the missionaries in this country. After nine years Mr. Peck made a visit to the East to arouse the people to a knowledge of the needs of the great West and to try to secure the organization of a society to carry on this work. But the people were not yet ready for such an undertaking.

Jonathan Going

At that time there lived in Worcester, Mass., Rev. Jonathan Going, a Baptist minister who was described as "a vast, walking, magnetic machine, at every step giving off sparks." Mr. Peck visited at the home of Mr. Going, who became greatly interested in his accounts of his work. Five years later the Worcester pastor made a trip through the West, and spent some weeks journeying with Missionary Peck through the States in which he labored. Mr. Going saw the necessity of enlarging the Baptist work in these parts, and before he left Mr. Peck they agreed that a society to carry on such work should be organized. He returned to Massachusetts, talked with the leaders of the missionary society in Boston, visited Philadelphia, New York, and other large cities, and aroused the people by his stories of conditions in the West. The result of his faith and enthusiasm was the organization of the American Baptist Home Mission Society in New York City.

Growth of The Home Mission Society

From this small beginning, in 1832, the work has grown with the development of the country until it spreads from shore to shore and to the islands of the sea. North, south, east, and west there are churches that were established by missionaries of the society—for, until 1845, the Baptists of the North and South worked together in one organization. Since that time the Home Mission Society has kept at work in the expanding West, and there are few large cities to-day in all that great section in which the first Baptist church was not founded or helped to live by the society. It has, for the most part, been the pioneer evangelizing organization of American

Baptists. In addition to starting new churches in the new towns that grow so rapidly, and aiding them to get houses in which to worship, there are still many churches that could not continue to live unless they had help from the society until their communities get well established. Then multitudes of people come to us from all parts of the globe—from Europe, Asia, and Africa, and for all these the society has a work to do—the Negro, Alaskan, and Indian, the Mexicans, Cubans, and Porto Ricans, and forty or more nationalities and peoples. To all these the gospel must be preached if our country is to become a Christian country.

Its Secretaries

The society's varied work requires capable men to care for its interests. This is done by the secretaries and other officers. The corresponding secretary, Rev. Henry L. Morehouse, D. D., has been connected with the society nearly thirty years. He and his assistant, Rev. Charles L. White, D. D., may be found at headquarters, in New York City, where the correspondence and business of the organization receive their careful attention. The publication of the "Home Mission Monthly" and of other literature bearing on the work of the society is under the direction of the editorial secretary, Rev. Howard B. Grose, D. D. Rev. Lemuel C. Barnes who, like Jonathan Going, left a pastorate in Worcester to take up this work, devotes his time to the many matters of the fields requiring personal attention. Five general superintendents, eleven district secretaries, and twenty or more general missionaries look after the work on the several fields. Not only must the work be carefully superintended, but the money to carry it on must be raised. There is much

to be done, and the faithful secretaries and missionaries have no lack of duties.

A Call to the Women

In 1863 a young woman left her home in an Illinois city to go to the help of the Negro women and children who were under the protection of the United States soldiers on "Island Number Ten," in the Mississippi River. Their condition was pitiable in the extreme. Their husbands and fathers had enlisted as soldiers of the Union, and they were left alone. They were destitute of everything that was needed both for body and soul. They were dying for want of care. The work which Miss Joanna P. Moore thus began still engages her heart and the feeble strength she has remaining. When she reached the South and realized the great need of work there, she sent to her Christian sisters in the North, asking for helpers. There were other appeals for workers. The Indian women had heard of the work being done for women in heathen lands, and their cry was: "If these sisters can do so much for the heathen women far away, why do they not do something for the Indian women?"

The Women's Societies

In response to these calls the Baptist women of the middle West organized the Women's Baptist Home Mission Society, at Chicago, in 1877. At the same time the Holy Spirit moved the hearts of women in New England to respond to the call for help in the work among the Negroes, and a few months later the Woman's American Baptist Home Mission Society was organized in Boston. These two societies, which in May, 1909, were merged in one, have supported teachers in schools for the Negroes,

Indians, Chinese, and Mormons, and in Mexico, Cuba, and Porto Rico; they have sent brave, loving women to lead the Indians into the "Jesus Road"; to visit in the homes of people of all nationalities, carry on Sunday-schools, industrial schools, and kindergartens, and in other ways reach out hands of help and blessing to the women and children of our land.

The Baptist Missionary Training School

Many of these women, as well as not a few who have worked in foreign fields, have been fitted for their work at the Baptist Missionary Training School, in Chicago. The new building of this school was opened in September, 1908, a loving tribute to the memory of Miss Mary G. Burdette, who for more than twenty-five years served as corresponding secretary of the society, and Mrs. C. D. Morris, who was the loved preceptress of the school for many years. Besides this there is in Philadelphia The Baptist Training School for Christian Work, which is doing much good in training young women for Christian service.

Questions

1. Who was John M. Peck?
2. Who was Jonathan Going?
3. Tell about the organization of the American Baptist Home Mission Society.
4. Who are its secretaries? What is their work?
5. How did the call come to the women?
6. Tell about the organization of the Women's Baptist Home Mission Society.
7. Where is the Baptist Missionary Training School?
8. Do you know of any other training school for missionary work?

LESSON VII

OUR HOME MISSION WORK FOR AMERICANS AND COMING AMERICANS

For the Negroes

When, by the Emancipation Proclamation, the four million Negro slaves were set free, they were in many respects like children. They had always been cared for: food, clothing, and homes had been provided for them, all their work planned and arranged for them. They were now left to shift for themselves, and without homes or money they commenced the battle of life. Only a very few of them could read or write. Schools seemed to be one of their greatest needs—schools in which they should be taught not only from books, but how to work and how to live.

Baptist Home Mission Schools

Such schools were started by the American Baptist Home Mission Society even before the war closed, and through all the years since the work has been enlarging and its good results have been increasing. Thousands of young men and women have been taught and trained at the Virginia Union University and Hartshorn Memorial College, Richmond, Va.; at Shaw University, Raleigh, N. C.; Spelman Seminary and Atlanta College, Atlanta, Ga.; Benedict College, Colum-

bia, S. C.; Bishop College, Marshall, Texas; Jackson College, Jackson, Miss.; and the eighteen other schools supported by the Home Mission Society and the women's societies, in co-operation with the Negroes themselves. The advance which has been made by some of these people from the untaught, untrained, unskilful, childlike freedman to the self-reliant, educated, prosperous business man, landowner, preacher, or teacher is wonderful. There are about eight thousand students gathered in the Home Mission schools, and nearly all of them become Christians. About five hundred are studying for the ministry. The school property is valued at nearly two millions.

Spelman Seminary, which began in the low, dark, smoke-grimed basement-room of Friendship Baptist Church, Atlanta, in 1881, with eleven women and girls, now has a large and beautiful campus, a number of fine buildings, including hospital, dormitories, faculty's homes, and all necessary working material; and its students, who number about six hundred and seventy-five each year, have made for themselves an enviable record in many forms of Christian work among their own people. And this is only one of several schools doing like work.

Work in the Homes

But there were other things to be learned. The mothers needed to know how to care for themselves and their children, how to sew, how to keep their houses clean; in short, how to make real homes. So the Women's Baptist Home Mission Society, whose motto is "Christ in Every Home," has sent out young women through all these years who visit the mothers in the homes and relieve

whatever needs they find. If there is lack of food or clothing, these are provided; if there is sickness, they show the mother how to care for the little sufferers; and in varied ways they are able to give helping hands to the needy. Bible classes are held, oftentimes in the homes of some of the women. In mothers' meetings simple lessons in caring for the children and in home-making elevate and cultivate the lives in many ways. Invitations to Sunday-school and the church services are given, and how can the mother refuse when the missionary has done so much for her?

For the Children

The way to the mother's heart is often found through some kindness to the children. Industrial schools are very popular. Here, along with the sewing and other handwork, the boys and girls learn lessons of temperance and cleanliness, and always the Bible stories and gospel songs. These songs are sung, and the stories told over and over in the homes, and the mothers and fathers hear the gospel story in this way. Children's meetings—held in the alley, or on the porch if there is no house convenient—temperance meetings, junior societies, Sunday-schools—all are means through which the helpful, uplifting work is going on day after day and year after year.

Fireside Schools

More than five thousand families are enrolled in the Fireside School, started by Miss Joanna P. Moore, in which the fathers and mothers and children study the Bible and read good books together in the home, and thus an uplift is given to the entire household. Many a family has been brought to Christ, many a boy and girl

has been started on an earnest Christian life through these hours of daily study in the home.

So in these many ways the societies are finding opportunities to extend a hand of help and encouragement to the Negroes who are seeking to help themselves and advance their race.

On the Frontier

The American Baptist Home Mission Society was organized, as we have seen, to work especially in the far West, as it was then, and the call of the great West has never ceased. As the frontier has moved farther and farther west, the Society has steadily been at the front with its missionaries, organizing and fostering churches, helping them to get church homes, planting Christian schools, preaching the gospel to the Indians, following the trails into Oregon and Washington, and even to Alaska. The Society's missionaries were among the first in California when the gold fever broke out and drew thousands of people there; in Oregon as early as 1845, when the long journey over plains and mountains had to be made by ox teams and the great emigrant wagons; and from that time until now, when there is pioneer work in Wyoming and Montana, Arizona, Oklahoma, and New Mexico, the Baptist pioneer preachers have been found in the new settlements hard at work, whether in the lumber camps, the mining towns, or on the prairies. No matter how many churches are started, there are always places without any, and that need to be cared for.

Think of what an amount of work has been done in the last seventy-seven years. The Home Mission Society has established over six thousand churches and ten thousand five hundred Sunday-schools through its mission-

aries; while two hundred and eight thousand persons have been converted and united with the mission churches, and two thousand four hundred meeting-houses have been built with the aid of the Society. If you read about the wonderful work in the Lone Star Mission in Ongole, India, remember that the missionary—Doctor Clough—who carried on that work, came from one of the frontier churches founded by the Society.

The opening of Indian reservations, the increase of irrigation, and enlarged farming facilities in many States, new railways, and fresh mining fields are all bringing thousands of people into those regions. We must give them preachers and meeting-houses. There is constant and increasing call for work of this kind. More missionaries; more money. Who will go? Who will send?

Mormonism

“What makes my mother always sad?” asked a little girl of one of the missionary teachers in Utah. Ah, there are many sad mothers and children wherever Mormonism casts its blight. As is always the case in all religions except Christianity, the women and children are the ones who suffer most. So, in addition to the nine missionary pastors in Utah, there are five women missionaries who are seeking to carry Christ into the homes and win the children through the industrial and Sunday-schools.

Although the Mormons have the Bible, they also have the Book of Mormon, which to them is higher authority than the Bible. Their corrupt practices and the low spiritual standard set by the leaders are surely far from what the Lord taught. But many of them are quite satisfied with what they have, and it is difficult to reach them with better things or to make them realize that they are

better. It is through the children that the people must be reached with the gospel. And the seeds of truth that are being sown in the hearts of the boys and girls who attend the mission schools are bringing forth their fruit now, and still greater harvests shall ripen in coming years. The political conditions are slowly working out many changes, which are making for righteousness also.

Alaska

We think of Alaska as a land of snows and snow-houses, of reindeer, and dog-sledges. But at Kadiak, Wood Island, on the southern coast where our Baptist mission is located, the summers are delightfully pleasant and the winters, though long, are not much more severe than in our Northern States. The orphanage here cares for from sixty to eighty children. During the several years of its existence many boys and girls have found in it a home with motherly care, Christian instruction, and training for independent manhood and womanhood. The few acres of ground are carefully cultivated, producing vegetables for the home and hay for the cattle. During the season the boys assist in salmon-fishing, and in other ways they are able not only to earn a part of their living, but are fitting themselves for successful business men. Some of the older boys and girls have been sent to the Indian school at Carlisle, Pa., where they are preparing for teachers and leaders among their own people.

Coming Americans

How many know what and where Ellis Island is? Yes, it is a little island in New York harbor, on which is a large building to which the immigrants coming from

Europe are taken when they land from the steamers. Here they come and come and come—a constant procession of them. They average more than three thousand a day for three hundred and sixty-five days in the year. Three thousand people make a good-sized town. Think of such a town being peopled every day! But they do not come regularly in that way, and some days there are from ten to twelve thousand arrivals. A good-sized city that!

Whence?

Where do they come from? From all parts of Europe, but largely from the countries of Southern Europe, and the largest numbers from Italy, Austria-Hungary, and Russia. Men and women, young men and women, boys and girls, plenty of babies, even the grandfathers and grandmothers—whole families—they come, day after day. Swedish, Norwegian, English, Scotch, Irish, German, Italian, Greek, Polish, Bohemian, Russian, Roumanian, and a lot of names which we can scarcely pronounce, from every country and every clime they come. And not only from Europe, but from Asia, the Armenian and Syrian, and across the Pacific the Chinese, Japanese, and Korean, and from Africa a few thousands.

Whither?

Where do they go? Thousands and thousands of them into our big cities. Multitudes of them never get farther than New York, Philadelphia, San Francisco, Baltimore, or whatever city they may land in. Other multitudes reach Chicago, Minneapolis, St. Louis, Kansas City, Omaha, and other of our large cities. One has said that “though these cities are in America, they are hardly

American cities. Boston is an Irish city; Chicago is a German-Scandinavian-Polish city; St. Louis is a German city; and New York is a Hebrew-German-Irish-Italian-Bohemian-Hungarian city," with "more Germans than any city in Germany, except Berlin, and nearly twice as many Irish as in Dublin; about as many Jews as in Warsaw, and more Italians than in Naples or Venice." The mining regions of Pennsylvania attract many, many thousands, and the manufacturing cities of New England and the South take many thousands more. But although there is scarcely a city or town of any size that does not have its foreign colony, many thousands seek homes in the country. Farms and truck gardens are made very profitable under the hand of the thrifty German, Scandinavian, Italian, and others, and the sugar-beet fields of Colorado, the fruit farms of the Pacific States, and the grain fields of the Northwest—all offer work for willing hands. And so they scatter throughout the country, north, south, east, and west.

Our Problem

This vast company of people coming into our country year after year become a problem which cannot be overlooked, and which is far from easy of solution. Many thousands of them become excellent citizens and enter into the best elements of our nation. But other thousands are very ignorant, knowing nothing of our laws, customs, or methods. These become an easy tool of the unprincipled, who may wish to use them for any kind of evil. Many come from countries in which the Roman Catholic, Greek Catholic, and Lutheran religion prevail—religions which teach nothing of real spiritual Christianity. Many of them have tired of the formal religion

of the home land, and when they come to the new country they leave behind them all religion. There is, therefore, as much need of religious teaching among them as though they lived in the interior of China or the depths of Africa. And it is only as they are Christianized, as well as Americanized, that they will cease to be a serious problem in the growth and development of our country. The gospel is the uplifting power of the world—America as well as China or India, and we must give the gospel to these people if America and the world are to be saved.

How We are Meeting It

The American Baptist Home Mission Society has about three hundred and fifty missionaries working among twenty different nationalities in different parts of the country. About seventy-five women are supported by the women's societies. In all, perhaps about five hundred earnest Baptist men and women are seeking to give the gospel to these who have come to make their home in this "land of the free." The work among the Germans and Scandinavians has been established for many years, and is rapidly developing. Some of our best and strongest churches are found among these people. Among the French Canadians, of whom thousands are found in the manufacturing cities of New England, our people have been working for several years, and the missionaries are rejoicing in added opportunities to reach the people, and in numerous conversions and additions to the churches.

It was among these people that a few years ago one of the missionaries found a New Testament which he had given to a family nailed to the doorpost, the priest having told them it was a book which they must not read or

have anything to do with. Literally, a "crucified New Testament" this. The Italians in the Eastern States are responding most hopefully to the work among them. In a number of towns may be found Sunday-schools of the bright-eyed Italian boys and girls, and church organizations of earnest, enthusiastic men and women who are rejoicing in their knowledge of the true religion and are seeking to win their fellow-countrymen to the same knowledge.

Among different nationalities the women missionaries visit in the homes and gather the children into industrial schools and Sunday-schools, teaching them not only Bible truths, but lessons of cleanliness, temperance, and thrift, as well as many other things which will help them to become good citizens of this great country, which the younger generation are proud to claim as their own, declaring that they are not foreigners, but true Americans.

Questions

1. Name some Baptist home mission schools.
2. Describe the fireside schools.
3. Tell what you know of frontier mission work.
4. What is Mormonism?
5. Tell about the work in Alaska.
6. Describe some foreigners who have come to our country.
7. Where do these foreigners come from?
8. What is the Home Mission Society doing to help these foreigners?

LESSON VIII

OUR HOME MISSION WORK FOR THE INDIANS AND OUR NEIGHBORS IN MEXICO, CUBA, AND PORTO RICO

For the Indians

The story of the North American Indian is the story of the child of nature yielding to the inevitable onward march of civilization. If only that civilization had always been accompanied by Christianity, the Indians, it is safe to say, would have been treated much better by our American people.

Where They Are

To find any large number of Indians to-day we must go to Oklahoma, although a few thousands are scattered about in other parts of the country. In what was the Indian Territory we find the "five civilized tribes"—the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles, who for many years conducted their own government, public schools, and other accompaniments of civilization. In the western part of the State are what are called the "Blanket Indians," because they have not yet grown entirely away from their old, comfortable style of dressing in blankets, though now they don a mixture of blankets and citizens' clothing that is perhaps more amusing than picturesque.

Baptist Mission Work

Away back in the time of the "Triennial Convention," Rev. Isaac McCoy was sent out to the wilds of Indiana and Michigan to work among the Indians and what white people he might find there. But even long before that Roger Williams, and later John Eliot, David Brainerd, and others had gladly endured many hardships to carry to the red men living around them a knowledge of the true God and his Son Jesus Christ. After the Missionary Union succeeded the Triennial Convention, it continued the work among the Indians, reaching out as far as the Indian Territory, until 1865, when it was transferred to the Home Mission Society. Among the five civilized tribes there are many Indian churches with native pastors, as a result of missionary work in their behalf. A large school for the Indians is maintained by the Home Mission Society at Bacone, near Muskogee, Okla. This is known as Indian University, and is doing a fine work.

The Blanket Tribes

In 1888 Rev. George W. Hicks, a Cherokee Indian and a graduate from the Indian University and Rochester Theological Seminary, commenced work among the Wichitas, one of the "Blanket tribes." Very heroic was the work of this man and his wife in those early struggles. They gathered together a number of children and opened a school for them, though they had but small means, and no help. The next year Mrs. Hicks's sister, Miss Ballew, came to their help, supported by the woman's society of Boston. This was the beginning of the work among the Blanket Indians, which has proven so fruitful and so interesting.

Walking in the "Jesus Road"

The Kiowas have been most friendly to the gospel. There are now four churches among them, with nearly five hundred members. The women, supported by the two women's societies, have been very active in this work, and their appeals to the boys and girls in our Sunday-schools and junior societies to assist in the building of some of the chapels and supporting the work in various ways have been responded to with great gladness. The Comanches, Cheyennes, Arapahoes, and Apaches have also been taught of the "Jesus road," and some have learned to walk in this good road. The story of work among the Arapahoes for seven years without one confession of loyalty to Jesus, and then the baptism of more than twenty at one time, is full of interest.

The Sunlight Mission

When a missionary society was organized among the Kiowas (long before they had a church organization) and the money for the first three months was to be divided, the Indians themselves decided that they wanted half of it to be saved as the beginning of a fund for a "Jesus house" for themselves, and the other half to be sent to the women's society in Chicago, to help send "a Jesus woman" to some tribe that had never heard of the "Jesus road." Thus was started the Sunlight Mission among the Hopi Indians of Arizona. Miss Mary McLean commenced her work for the poor, dirty, degraded, superstitious Hopis in November, 1902. It was a long, hard struggle, for the people did not want to give up their spirit worship, the snake dances, and other idolatrous superstitions. It meant too, that the missionary must teach not only the story of the "Jesus road," but

superintend the building of an addition to her house, the digging of wells, and the erection of a bell tower; encourage the women to sew and the men to cultivate the crops (for the Hopi men do the sewing and the women make the garden), and many other things that make for civilization. Four women have carried on this work in two of the Pueblo villages. It was a glad day when, in June, 1907, six were baptized, and the first church was organized.

A small but growing work is carried on among the Navajos at Two Gray Hills, N. Mex. A school is reaching the boys and girls, and the fathers and mothers will follow their lead. The road to the heart of the Indian parents is the child.

Among the Crows

One of the most interesting Indian missions is that among the Crows at Grass Lodge, Mont. Two names will ever be closely associated with this mission; the first, that of Dr. E. E. Chivers, until his death field secretary of the Home Mission Society, who helped to start the work, and who was so greatly beloved of the Indians that they named him their "Biggest Chief," and presented him with a "war bonnet" of eagle feathers, and many other gifts. The other is Chief White Arm, who from the first has done so much for the work, and who was the first one to openly confess his love for Jesus. White Arm and Pretty Shell, his wife, were baptized in 1905, the first fruits of the work. Now the church numbers fifteen. White Arm says: "I've set my heart like an open door to Jesus, and I don't intend to shut it." A school for the children is helping them to help themselves. By their sale of calendars and dolls, which they made, they earned

the money with which to stock up and start a good business in chicken-raising.

So "the feeble ones and helpless," who have been "groping blindly in the darkness," are finding God's hand, and being led out into the light, where they walk safely in the brightness of the "Jesus road."

Our Sister Islands—Cuba and Porto Rico, and Mexico

Baptist work in Cuba was begun in 1887 by the Southern Baptists, who had a large church in Havana before the Spanish-American War, and a number of churches in the western end of the island. During the war all the missionaries had to leave the country, but the women in the churches kept them alive, and after the war the missionaries went back and continued their work.

It was decided that the American Baptist Home Mission Society should carry on the mission work in the two eastern provinces—Puerto Principe and Santiago, and in 1899 the first preaching service was held in Santiago, the city where the Spanish troops were gathered to resist the attacks of the American army. In Santiago harbor the Spanish fleet was bottled up for a long time, and at the mouth of it Captain Hobson performed the daring feat of sinking a ship. In a rented store Dr. H. R. Moseley, who had learned Spanish in Mexico, gathered a group of people and gave them the first gospel sermon they ever heard. The people heard him gladly, and from that day there have been conversions, and many missionaries have been put to work.

Growth

The general superintendent of missions, Dr. H. R. Moseley, in his report for 1908, says that when the work

began, nine years before, the gospel had never been preached in the eastern part of the island, save a few sermons in Santiago, and the work done by a Baptist chaplain in the army. "There were no workers, no churches, no Sunday-schools, no Christian schools, no Christian homes, no Bibles." But the nine years' work resulted in more than two thousand baptisms, thirty-five churches and twenty-six preaching stations; two hundred pupils in the five schools and colleges; and one thousand three hundred pupils and teachers in the thirty Sunday-schools; "Christian homes established and native workers called of God and trained for service." In all this work the women sent out by the women's societies have borne no small part. A school for both young men and women at El Cristo, near the city of Santiago, is one of the hopeful features. The fine buildings for this school were dedicated in February, 1908, at which time a party of Baptists from the United States was present.

Opportunities throughout the island are opening more rapidly than the missionaries can meet them. Sunday-schools and preaching services could be maintained at many more stations if there were only the men and women and means to do the work.

Porto Rico

In Porto Rico more than half of the people live in cities and towns, have some education and culture, and are familiar with many modern inventions. There are no great plantations as in Cuba and Mexico, the land being divided into many small farms. The peasant class live very simply in their little cabins thatched with leaves of the palm tree. The Negroes generally are laborers, and live huddled together in dirty quarters in the cities.

Wages are low. San Juan, the capital, is a large fortified town, with battlements and a moat, built about two hundred and fifty years ago. The streets are regularly laid out, and the city has gas and electric light works, telephone service, and other modern conveniences.

The Baptist Field

The section of this island occupied by the twenty-eight Baptist churches lies along the old Military Road leading from San Juan to Ponce, then twenty-five miles to the east from San Juan along the northern coast, and west from Ponce along the southern coast to Guanica, "where General Miles landed the first American troops on the island in 1898." The nine years of work here have brought results quite as encouraging as those in Cuba. Twenty-eight churches, fifty-four outstations, and more than one thousand six hundred members tell the story in figures, but we must read through and beyond the figures to realize anything of the faithful, patient, and persistent work of the missionaries amid surroundings and under conditions which might well discourage even strong hearts.

But from the first many of the people have been eager to learn the new religion, and have more readily accepted the good news than is the case in many fields. The girls' school, at Coamo, which was founded by Mrs. Troyer, in 1905, was a grand success from the beginning, and has won for itself and for Protestantism a large place in the hearts of the people, including many leading citizens. Attendance at church and Sunday-school has been largely increased through its influence, and many conversions have resulted from the work done there.

More missionaries, more chapels, more schools, better

facilities for training native workers, is the cry here as in all our mission fields.

Mexico

When the Spaniards entered Mexico, in the name and with the banner of the king of Spain, they brought with them their Romanism, and at the point of the sword compelled the people to accept this faith. The Mexicans mixed with it their former pagan ceremonies until it became a mass of superstition and bigotry which nothing but the power of the Holy Spirit can break through. The hideous images of the Aztec gods were replaced by pictures and images of the saints, of Christ and the Virgin; and these pictures and images were as truly worshiped as had been the heathen idols. The Virgin Mary is the real object of worship of the masses of the people of Mexico. The Bible is a forbidden book; God and Christ are only names of a Being whom they are to worship through the Virgin, if at all. Of the redeeming love of God the Father and Christ the Saviour they know nothing.

Baptist Missionary Work

In 1861, Rev. James Hickey, a Baptist minister, entered Mexico from Texas and worked as a colporter. He preached in the city of Monterey, and a young Englishman and two Mexican brothers were converted and baptized. In 1864 the first Baptist church in Mexico was organized with five members, Mr. and Mrs. Hickey and the three converts. The Englishman, Mr. Thomas Westrup, was ordained and made pastor of the church, and for about forty years was a faithful and successful worker. The little band of believers struggled on, and in 1870 the

American Baptist Home Mission Society took hold of the work. About ten years later the Foreign Board of the Southern Baptist Convention adopted the missions which Mr. Westrup had established, and both societies have pushed the work with great faithfulness.

Difficulties

Thousands of the more intelligent people of Mexico have ceased to believe in Romanism, but have become infidels, and will give no attention to anything religious. It takes a long time, therefore, for Christianity to make much progress against the superstition and bigotry of Romanism and the indifference of infidelity. But slowly and surely the good seed is bringing forth its fruits. The work is encouraging in spite of the many difficulties that have to be met. There are now (1909) more than one hundred and fifty churches and outstations. Thus little by little the light of the gospel is dawning, and some day the darkness of Romanism which shadows the lives and homes of the people will be dispelled by the Sun of Righteousness shining in full glory.

Questions

1. Where are Cuba and Porto Rico?
2. What kind of people live there?
3. Tell about the work of the Home Mission Society.
4. What is the Jesus road?
5. Where is Sunlight Mission?
6. Tell something about our mission work in Cuba.
7. Tell about our work in Porto Rico.
8. What mission work are we doing in Mexico?

LESSON IX

THE AMERICAN BAPTIST PUBLICATION SOCIETY AND ITS WORK

Have you ever seen one of the old-fashioned, bell-crowned beaver hats which were worn about seventy-five years ago? They were seven or eight inches high; the crown was bell-shaped, with a breadth of eleven inches at the top, and the brim two and a half inches wide. They made a splendid place in which to carry things. Some of them were fitted up with pockets for bills and sometimes for small packages. Such a hat was a very good place in which to carry tracts, and ministers and godly men often made use of it for this purpose.

A Happy Thought

One day a minister called at the home of a friend, and as he took off his hat several tracts fell to the floor. Tracts were used more commonly in those days than now, for the people had much less religious reading matter in their homes, and these little leaflets, with their messages of truth, were freely circulated. As these pages fluttered from the hat of his visitor, Rev. Noah Davis was impressed with the value of this means of distributing the gospel message, and felt that there should be a society expressly for the purpose of publishing and circulating tracts. He spoke of it to his visitor and talked it over

with other friends, and in November, 1824, a meeting was held in Washington, D. C., at which was organized "The Baptist General Tract Society."

During the first ten months of its existence this Society published nineteen tracts, of which eighty-five thousand copies were distributed. The work grew slowly, but it grew, and in 1840 the society was reorganized and the name changed to "The American Baptist Publication Society." This Society has grown and extended its work until it covers the whole field of Bible, colportage, and Sunday-school work. This work is done through its secretaries, editors, Sunday-school missionaries, colporters, and chapel cars.

The officers of the Society are Rev. A. J. Rowland, D. D., LL. D., general secretary; Rev. Howard Wayne Smith, assistant secretary; Rev. R. G. Seymour, D. D., missionary and Bible secretary; Rev. H. T. Musselman, educational secretary; Rev. George T. Webb, young people's secretary. The periodical publications are under the editorial care of Rev. C. R. Blackall, D. D., and the books and pamphlets and tracts under that of Rev. Philip L. Jones, D. D. Besides these, there are five district secretaries, who look after the work and workers in their various districts.

The Bible Work of the Society Missionary

The Bible is the one book printed by the Society whose mission is matchless. The distribution of Bibles and Testaments in a single year far exceeded one hundred thousand copies. Since 1883 the Society has received and distributed for Bible work \$303,051.26. It has paid into the treasury of the American Baptist Missionary Union nearly \$50,000, and into the treasury of the Southern

Baptist Convention, over \$13,000 for foreign Bible work. Besides this, it has aided all the missionaries of the American Baptist Home Mission Society, both on the home field and in our insular possessions, with Bibles. To this must be added the gifts of Bibles to Sunday-schools and churches all over the country, and to individuals here and there through our Sunday-school missionaries and colporters. Thousands of Bibles have been given away.

The Missionary Work of the Colporter

The colporter is a pioneer missionary in the truest sense. He works, as a rule, in rural districts, oftentimes far from the railroad and the village, and also far from the church and all forms of religious services. He visits in the home, carries on religious conversations, reads the Bible, and prays. It may be the first prayer ever heard by the children in that home. He organizes Sunday-schools and conducts preaching services, perhaps the first held in that region in many years. He sells or gives away Bibles, tracts, and books. In many of the homes there is no Bible. It is not unusual to find boys and girls twelve or fifteen years old who have never seen a Bible or heard a sermon. Sometimes they have not even heard of God and Jesus. The colportage wagon enables the colporter to travel much more easily, and also furnishes him a preaching-place and a place to sleep when these cannot be found in a neighborhood. Fifty-eight of these wagons are in use in various parts of the country. As many as one hundred thousand homes are visited in a single year, and seventeen thousand copies of the Bible distributed, besides fifteen thousand good books. It is a great work.

The Missionary Work of the Chapel Cars

Most of our boys and girls have heard of the chapel cars. The chapel car is a church on wheels. Each one of these cars is fitted up with seats and pulpit and organ, and is used for religious meetings. Part of the car is furnished as a home for the missionary in charge. Six of these cars are in service. The mission of the chapel car is the same as that of the pioneer colporter—mainly to spread the gospel in sparsely settled parts of the country. These cars take advantage of the railway tracks, and go into mining camps and out-of-the-way towns where there is no church and no Sunday-school. Hundreds of people have been brought to Jesus through their work. Sunday-schools and churches have been organized in towns where there have never been any religious services of any kind before the coming of the car. As they go from town to town in the thinly settled portions of the Western States, or stop for a short time in a town where the railroad shops are located, they carry messages of joy and peace to many lives.

The number of churches organized through chapel-car work are one hundred and fifty-eight; meeting-houses built, one hundred and thirty; pastors settled, one hundred and seventy-two; Sunday-schools organized, two hundred and sixty-four; and persons baptized, six thousand five hundred and seventy-two.

The Missionary and Educational Work of our Sunday-school Field Workers

The American Baptist Publication Society is the largest denominational Sunday-school organization in the world. Its aim is to have a Sunday-school missionary for every State and Territory in the country. The Sunday-school

missionary is both a missionary and an educator. Our Sunday-school missionaries organize Sunday-schools in all parts of the country. Many a destitute place has been made to blossom as the rose because of this work. The aim is to have a Baptist Sunday-school in every section of the country where it is needed. An average of over three hundred new schools are organized every year. Nearly fifteen thousand Sunday-schools have been organized since its beginning. A large number of these have developed into churches. Besides organizing new Sunday-schools, these missionaries also help to gather the people into Sunday-schools. When we reflect that over eleven million children and youth are outside of the Sunday-school, we see the need of this work.

The Sunday-school missionary is also an educator. This Society has been called "The Great American Baptist University." Its whole work, in a large way, is educational. The most direct way in which it is seeking to carry on its work of religious and denominational education is through the building up of our Baptist Sunday-schools and the training of the Sunday-school teachers and workers. The educational secretary and the Sunday-school missionaries give themselves almost wholly to this work. District secretaries also work along these lines much of the time. The Sunday-school missionaries organize adult classes, teacher-training classes, and mission-study classes in our Sunday-schools all over the land. In every way possible they seek to carry on the religious and missionary education of our Baptist boys and girls.

Since the work of our Young People's Society has been made a phase of the work of the Publication Society, the Sunday-school missionaries, and other field workers, seek to build up our young people's work along all possible

lines for which these societies exist, especially encouraging them to hold the monthly Conquest Missionary meeting, to organize mission-study classes, to encourage any local missionary endeavor, and to give to the great cause of missions throughout the world.

The Society's Benevolent Work Missionary

The actual gifts of the Society to poor and needy Sunday-schools amount to a large sum each year. These gifts consist of Sunday-school quarterlies and papers, Bibles, hymn books, and Sunday-school libraries. Every new Sunday-school organized by our field workers is supplied with materials covering a full quarter. The benevolent work of the Society among foreigners is meeting an indispensable need of these people in their church and Sunday-school work. No discrimination is made as to race or place in this work. Wherever the need seems to be the greatest, there the gifts of the Society go. The benevolent work of the Society is carried on in the wisest and most effective way, because of the personal touch of our Sunday-school missionaries and colporters with the people.

The Publishing Work of the Society Missionary

A large part of the publishing work of the Society may be looked upon as missionary. The Society prints tracts and leaflets in foreign languages for use in the missionary work, not only of our own field workers, but also for those of the Home Mission Society and the various State mission workers. It also publishes the Bible for use in missionary work. Much of its Sunday-school material and other publications deal directly and indirectly with missionary interests and education.

Questions

1. What is the American Baptist Publication Society?
2. When was it organized?
3. Describe the Bible work of the Society.
4. What is a colporter, and what is his work?
5. Tell what you know about chapel cars.
6. Describe the work of the Sunday-school missionaries.
7. What is the Society's benevolent work?
8. Tell what you know of the publication work of the Society.

B V
2520
.B9

Bushnell
Baptist missionary
work
658237

MAR 8
MAR 22

1943
P. Makno
5523 university

2- 9084

UNIVERSITY OF CHICAGO



48 440 046